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HISTORY

OF THE

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A

BRIEF HISTORY

OF THE

METHODIST EPISCOPAL CHURCH

IN

WELLFLEET, MASSACHUSETTS.

BY

REV. ALBERT P. PALMER.

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TO THE

LEADERS AND STEWARDS

OF THE

METHODIST EPISCOPAL CHURCH IN WELLFLEET, MASS.,

These Lines

ARE AFFECTIONATELY DEDICATED.

A. P. PALMER.

WELLFLEET, January, 1877.

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PREFACE.

In our Quarterly Conference held in March, 1876, it was voted to purchase a new church record; and the pastor was invited to transcribe the names, and re-write a history of the church to insert therein. The book was immediately procured, and the transcription made. But in the matter of history, using the facts recorded by former pastors, and such as he could gather from the oldest living members, the writer became very much interested, and soon found he was exceeding the limit for insertion in the record. Making this known to the official members and others, they said, "Go on, and we will have it printed. All of our people, at home and abroad, will be pleased to get a copy." Acting on this advice, and thinking it would appear as a small pamphlet, while preaching two sermons each sabbath, and doing other work as a pastor, he continued to use what means he had for gathering information, and has written the history as best he could with his limited time and ability, presenting it to the leaders and stewards. They publish it as it here appears. Knowing that our oldest members are fast passing away, and the facts in the history of our church which they can give must be noted very soon, or be lost, and hoping to inspire some of our members by calling up the glorious past, the writer has cheerfully performed this labor. There are many imperfections in the volume, and he does not claim for it the

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dignity of a full history; but believes all his statements to be correct.

Rev. S. W. Coggeshall, D.D., has given valuable assistance; and most of the former pastors now living have very kindly responded to the call for particulars concerning their labors here, and personals.

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HISTORY M. E. CHURCH,

WELLFLEET, MASS.

CHAPTER I.

First Preachers making Occasional Visits. — First Class of Three Members. — First Leader. — Two Revivals.

FROM the "Life of Rev. Joseph Snelling," written by himself, we learn that Rev. William Humbert, a local preacher, was the first Methodist minister who preached in Provincetown. "He was captain of a vessel, and, when on a voyage from New York to St. John's, put in to Provincetown harbor, and, being windbound, continued there several days," preaching each evening. Rev. George Cannon was stationed there in 1795; and this, we are informed, was very soon after Mr. Humbert's visit. Mr. Cannon labored successfully, and formed a society. When they decided to have a meeting-house, they went to some other place, and purchased a frame all fitted to raise, and brought it to their village in a vessel, leaving it on the shore over night; but before morning it was cut up and carried off by some of their persecu-

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tors. Not discouraged by this, they soon had another frame, and succeeded in erecting it by keeping guard at night.

The next preacher was Rev. Joseph Snelling, who preached on the sabbath, a part of the time, at Truro. He was followed by Rev. Robert Yallalee, who was the first minister of the Methodist Episcopal Church who preached in Wellfleet. He came here several times on invitation in the early part of 1797. After him, in these occasional visits, came Revs. Jacob Rickhow, Smith Weeks, John Broadhead, Joseph Snelling, Edward Whittle, Allen H. Cobb, Philip Munger, and Elijah Willard, all of whom were devout, self-sacrificing men of God. Some of our mothers in Israel can well remember all of them except the first two; and some of their names are particularly endeared to New England Methodists. They all "rest from their labors, and their works do follow them."

1797.

The first Methodist class in Wellfleet was organized in 1802, consisting of three members, — Abigail Gross, Thankful Rich, and Lurana Higgins. Noble, faithful women, this church owes much to their fervent prayers and Christian zeal. Thankful Rich died triumphantly May 1, 1815, aged fifty-nine years. She was a deeply pious woman. One grandson and a great-great-grandson are living among us. Abigail Gross was a noble woman of superior abilities, wholly devoted to God. She was very efficient in the church, and was the mother of fourteen children, of whom thirteen grew up to manhood and womanhood, and were members of the

1802.

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Methodist Episcopal Church, and two are yet living. She died in great peace in 1835, aged eighty-seven years. Lurana Higgins, daughter of Thomas and Abigail Gross, died in the Lord, July 17, 1856, in the ninetieth year of her age. She was closely identified with our church all through her life, and lived to see the little class of three increased to over three hundred. She was the mother of ten children, and cheerfully gave one of her daughters to participate in the joys and trials of the itinerancy, to die far from home, and be buried among strangers. Three of her daughters are yet living, of whom two are among our oldest members.

"Of Zion it shall be said, This and that man was born in her; and the Highest himself shall establish her." The earliest history of this little class proves that it was a branch of the Church of God. The numbers were soon increased to ten; and Ephraim Higgins was the first appointed leader.

Brother Higgins was a true Christian, and continued as class-leader in this church for over forty years. In his last sickness he resigned this office, and March 28, 1846, was called home.

His son Enoch was class leader here for at least fifteen years; and again, Allen Higgins, son of Enoch and grandson of Ephraim, has been a leader for many years.

These few met regularly under their leader, and ever found the Lord with them. When a gospel minister came, they heard the word to be doers also, and their prayers and labors were not in vain. Souls were converted, and added to their number. With

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1804. a history of only two years, in 1804 they saw a good revival of religion, in which quite a number were brought into their fellowship. Two
1806. years later, in 1806, they passed through another season of refreshing and ingathering, which gave them an influence in the community such as they had not known before: they were recognized as a promising church. "From this revival," say the earliest records, "a gradual increase of religious influence followed." Oh that such an influence might follow every revival! — instead of what is termed "reaction," a steady increase of interest and power. Why may it not be?

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CHAPTER II.

Harwich Circuit. — Wellfleet and Truro. — Joel Steele, Erastus Otis, and Joseph A. Merrill.

WELLFLEET was made an appointment on the Harwich Circuit in 1807, and Rev. Joel Steele was the preacher in charge. The people were delighted to hear the gospel regularly, and their first minister was much beloved. He was an amiable, humble, and cheerful Christian, a great lover of the church and the work to which he was called; and his preaching was plain, earnest, and effective. There were a number of conversions here and in other parts of the circuit; and the members of the churches were edified and strengthened. 1807.

Joel Steele was born in Tolland, Conn., Aug. 14, 1782, and was converted in that place, at the age of twenty-two or twenty-three, in a revival under the labors of the early Methodist preachers. His first circuit was Lunenburg, near the Canada line, from which he came to Harwich. Twenty years later, in 1827, he was appointed to Wellfleet station, and served this people faithfully for two years. His first wife, "a most amiable woman, a lovely wife, and an excellent mother," whose society he enjoyed for fifteen years, was Jerusha Higgins, daughter of Eleazer and Lurana Higgins of Wellfleet; her mother

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and grandmother were in the first class of our church. After filling twelve different stations, and travelling fourteen different circuits, in which he led many souls to Jesus, who will be stars in his crown of rejoicing, in 1845 the New England Conference cheerfully gave this father in Israel a superannuated relation, in which he lived a little more than one year.

Though suffering much through this year, he was very patient, looking forward to the "house not made with hands." He said, "My faith is as clear as the sun. There is not the shadow of a dimming veil or doubt concerning myself or the religion I have preached and recommended to others." The day before he died, he frequently aroused from his lethargy to exclaim, "Glory! glory to God in the highest! All is well!" On Sunday evening, Aug. 23, 1846, in Gloucester, Mass., he sweetly entered into rest.

Seven of his children are now living (January, 1877). The two sons are Rev. George M. Steele, D.D., President of Lawrence University, at Appleton, Wis.; and Rev. Joel A. Steele of the New Hampshire Conference.

1808. Rev. Erastus Otis was the second preacher on Harwich Circuit. He was then a young man twenty-five years of age, and had been in the Conference only three years; but he evinced a fair ability as a preacher, and labored with acceptability and some success. There was a larger increase in the life of the church than in her numbers. Father Otis was born in Canaan, N.H. He joined the New England Conference in 1805, and labored in the effective ranks nine years, when he located. In

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1816 he again entered the travelling connection, and then served the Master as pastor of various churches, and presiding elder for four years, until 1840, when he again located. The next year he was re-admitted, and returned superannuated, in which relation he continued till the day of his death. After thirty-three years in the itinerant work, three years as a local preacher, and nineteen years as a superannuate, he fell asleep in Jesus, Aug. 20, 1860, in Kenosha, Wis., aged seventy-six years.

It is said that Rev. E. O. Haven, D.D., Chancellor of Syracuse University, was named for him.

Rev. Joseph A. Merrill followed Brother Otis in 1809, and was esteemed a young man of more than ordinary abilities as a preacher and a very earnest worker among his people. There were some conversions the first year, but in his second year many were added to the church, and they were such as proved a help to her. In the old record the preacher is called "the faithful under-shepherd," through whose labors many souls were converted; and our aged mothers in the church now tell of his fervent prayers and earnest preaching. It was about this time that Lurana Higgins, now Holbrook ("Aunt Lurana," as we familiarly name her), attended the first administration of the Lord's Supper which she remembers. It was in the home of Thankful Rich, and seats were provided for the people by placing planks across chairs. Rev. George Pickering, then Presiding Elder of Boston District, preached in the morning; and, during the intermission before afternoon preaching, administered the elements, in

1809.

1810.

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memory of our Lord's death, to the twelve or fifteen humble disciples who knelt by those rough seats. The power of the Holy Spirit was manifested, so that the communicants wept and shouted aloud, and all who were present were deeply impressed.

Wellfleet was joined with Truro the next year, and called the Wellfleet and Truro Circuit; and Brother Merrill was preacher in charge. In his public ministrations he gave the pure gospel; he also cared well for the converts of the previous year, and visited faithfully from house to house; and the blessing of God was upon all his labors.

1811.

Joseph A. Merrill was born Nov. 22, 1785, in Newbury, Mass. He was converted when about nineteen years of age, and joined the New England Conference in 1807, of which body he was an active and efficient member for forty-two years. He served some of the most important circuits and stations of his conference, and was a presiding elder fifteen years Says Dr. Stevens, "He was unwaveringly devoted to the great interests of the church, and exerted an important agency in the promotion of its educational plans. He was a trustee of the Wesleyan Academy of the New England Conference, and of the Wesleyan University, from their origin till his death. He was a chief actor in the anti-slavery conflict of the church, and has identified his name with that important movement." His whole life was one of great activity and eminent success. On sabbath morning, July 22, 1849, he peacefully and triumphantly passed away.

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CHAPTER III.

Robert Arnold. — Elias Marble. — Bartholomew Otheman.

REV. ROBERT ARNOLD came on this circuit in 1812. He was a retiring, slow-speaking man, evidently studying to "rightly divide the word of truth." Without developing great strength in any department of his work, he was a very good man; and this church had a few accessions under his labors. On the circuit there was an increase of twelve members during the year: there may have been more than that number of conversions. **1812.**

It is said, that, on his way to South Truro one day, Brother Arnold stopped and took dinner with Theophilus Newcomb, or "Uncle Thorpe" as he was familiarly known. After enjoying a good meal, he went quietly on his lone way through the woods, until suddenly he came upon something by the side of the road, which looked to him very like a wild animal ready to spring upon him. He eyed it as closely as he could and not approach nearer, then retraced his steps, and reported at the house that he had seen some sort of a wild animal close by the road, and he was timid about going on alone. "Well," said Uncle Thorpe, taking down his gun, "I'll fix him;" and the two advanced toward Truro.

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"Well, Brother Arnold, where is the beast?" was several times asked, as they walked on. "Oh! we haven't yet come to the place where I saw him," the minister answered, evidently a little annoyed. At length, as they were going down into a valley, he pointed away to the right, and shouted, "There he is: don't you see him?" Uncle Thorpe looked closely, and then said, "See him? No. That is nothing but a pine stump. Come and see." And he advanced, and put his hand upon it. "This tree was torn up by the roots, and somebody in cutting it off has left quite a stump," he added. The good man was fully convinced, and laughingly went on to his appointment. All the people in Wellfleet and Truro soon learned of the incident; and many allusions to it were afterwards made in the presence of Brother Arnold, who always seemed to enjoy it as well as anybody.

From the Conference minutes we learn that Robert Arnold came into the New England Conference in 1809, and located in 1814. Further particulars could not be obtained.

Rev. Elias Marble followed Brother Arnold. This was his fourth year in the Conference, and his second appointment as preacher in charge. His sermons were very short, and his mind was evidently much agitated over some interest outside of his work. Within two months after he came on the circuit, he said to some of the brethren, "I am suddenly called to Vermont. I must leave all, and go immediately." When he had "packed up," a young girl, now one of our oldest living members, helped

1813.

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him carry his "bundle" from the ocean side of the cape to the wharf where the Boston packet was lying; and he was soon off for Vermont.

Brother Marble joined the New England Conference in 1810, and located in 1816; and then, it is said, served a Congregational church for a few years. In 1823 his name again appears in the New England Conference appointments; and in 1835, after having been supernumerary for several years, and at least three years "without an appointment," he withdrew from the New Hampshire Conference. His subsequent history is not known to the writer.

Rev. Bartholomew Otheman soon came on to fill out Brother Marble's year. He dates his ministerial life from Sept. 13, 1813, when he first came to Wellfleet. The circuit, including Truro, was then called Wellfleet. From the first, he endeared himself to the people; for, though quite young, he was a good preacher and a careful pastor. From the next Conference he was returned to this circuit, and labored acceptably and successfully through the year. God was with him on this his first appointment; the borders of the church were enlarged, and believers were greatly built up in the faith.

1814.

Brother Otheman was married in 1816 to Mrs. Mary S. Cartwright, widow of Capt. Benjamin F. Cartwright, and daughter of Deacon Thomas Gross, of Wellfleet. She was one of the worthy "ten sisters."[1] Together they served Jesus and the church until March, 1876, when, at the age of ninety years and nine months, she was called to her rest.

[1] See Appendix, Gross Family.

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Thus bereaved after nearly sixty years of happy companionship, he writes: "Oh, my desolate home! God only knows my loneliness." But the gospel which he has so long preached to others is now a source of great comfort to him. He has served twenty-six circuits and stations, and been presiding elder seventeen years. In 1868 his Conference gave him a supernumerary relation, in which he still continues; but he preaches as he has opportunity, once, twice, and sometimes even three times, on a sabbath. He is superintendent of a Sunday school, and teacher of a Bible class; he visits the sick, attends funerals, and does other pastoral work. In July, 1876, he preached in Wellfleet; and some were present who heard his first sermon in 1813. As expressing the sentiment of his heart, he quotes in a letter recently written:—

"'Happy if with my latest breath
I may but gasp His name,
Preach him to all, and cry in death,—
Behold, behold the Lamb!'"

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CHAPTER IV.

Thomas C. Peirce. — Orin Roberts. — Benjamin Keith. — Great Revival. — A Church built. — Charles Virgin. — B. R. Hoyt. — George Pickering.

IN the summer of 1815 Rev. Thomas C. Peirce was the preacher in charge, and he was called by this people "an interesting and convincing preacher." Under his words deep conviction was wrought in many hearts, and some were converted, while others carried their convictions for months, or even years, before yielding to the Spirit. One man who was soon after converted in Boston, and from that time up to his death was a very earnest Christian and a useful member of this church, dated his deep conviction from a service in which he heard Brother Peirce preach. "I never could forget that sermon," he was often heard to say. Much of the good seed sown this year was harvested in the following years. 1815.

T. C. Peirce joined the Conference in 1814; and, with the exception of four years in a local capacity, he sustained an effective relation till May, 1850. "He was one of the best men and the best preachers of his time," says one who knew him well. By his peculiar sympathy he particularly endeared himself to the afflicted wherever he went. He was a close student till very near the end of his earth-life, and

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was always a faithful pastor and an example of earnest piety. He loved the Church of Christ and the work of the ministry, desiring to "cease at once to work and live." Yet, when sickness came, he was perfectly resigned to the will of God, and the Saviour's presence and love comforted him. In great peace, and with a glorious hope, he passed to the spirit-land May 25, 1851, aged sixty years.

Rev. B. K. Peirce, D.D., editor of "Zion's Herald," is his son.

1816. Rev. Orin Roberts came the next year. Though of humble ability as a preacher, he was a very good man, and his heart was fully in his work. Some of our old people well remember his whole-souled singing. He saw a gracious revival spread through the circuit, and some forty-five added to the churches. One sister says, "It was a reformation, a genuine work, the results of which will be seen in heaven." In many of their meetings all who were present felt the power of God, — some in deep conviction, some in sound conversion, and others in the fulness of the Spirit. One sabbath afternoon, in South Truro, when the Presiding Elder, Rev. Charles Virgin, had preached to the unconverted, the Spirit so came upon the congregation in conviction that some left the house, while others in their troubled countenances gave evidence that they were resisting God. After looking upon this scene for a few minutes, Father Virgin arose, and said, in his peculiar way, "O foolish Galatians, who hath bewitched you that ye should not obey the truth?" Many yielded and were saved.

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It was during this revival that Rev. Benjamin R. Hoyt first came to Wellfleet. He was stationed at Harwich, and came here for a day or two to assist the pastor in his revival work. One afternoon, in the house of Micah Dyer, he preached from 2 Cor. v. 11: "Knowing the terror of the Lord, we persuade men." It was a powerful sermon.

Among those in Wellfleet who were born of the Spirit this year were Henry Baker, the three brothers Cornelius, Eleazer, and Joshua Hamblen, Uriah Atwood, Joel Atwood, Thomas Atwood, Temperance Holbrook, Thomas and Thankful Holbrook, William Cleverly, and Freeman A. Baker. These all, with others whom we have not named, made noble accessions to the church. Brother Joel Atwood was so full of love, that one day, some little time after his conversion, while at work on the roof of a house, he was heard by the neighbors repeatedly to shout, "Glory to God! Glory to God!" and then he would sing one of the good old hymns.

Only two of these converts are now living, but nearly all who have gone lived faithful to Jesus to the day of their death. Many remember their earnest prayers, powerful exhortations, and exemplary lives. They died triumphantly, and now live with Jesus. Brothers William Cleverly and Freeman A. Baker are the oldest living members of our church, and they are a great blessing to us (January, 1877). Every ear is attentive when they come into our social meetings and speak to us from their experiences of sixty years. Every heart is blessed when they lead us in prayer, and all are moved when they exhort us to be faithful.

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Brother Baker did not come to a satisfactory knowledge of his acceptance with God until a few months after the others. He started with them, and joined the class; but it was on board of a small vessel with Joseph Harding and Henry Baker, godly men, that the clear light first shone into his soul. That was a memorable morning to those three. Two have crossed the flood; one, led by them to Jesus, still lingers to live and labor for the Master.

Up to this time the Methodists in Wellfleet had no public place for worship. They had met in private houses with Thankful Rich, Eleazer Higgins, Ephraim Higgins, and later with Isaac Harding, Cornelius Hamblen, and others, and their sacramental altar had been rough planks placed across chairs; yet the gospel was as sweet and powerful, and the commemoration of the sufferings and death of our Lord as precious and impressive, as in the most costly edifice. The number had become too large to be longer accommodated in this way, and all felt the necessity of a church-home; but How can we get it? was the question which troubled them. Finally three brethren who had the interests of the kingdom of Christ on their hearts — Cornelius Hamblen, Isaac Harding, and Micah Dyer — began to talk and pray about it; and they came to believe, that, if they did what they could, the Lord would help them through with the enterprise. Subscribing liberally themselves, they went among the people, gathering what they could, in small sums, for most of them were poor; and soon they purchased a lot.

With the next Conference, Brother Roberts was re-

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moved to Scituate. In 1820 he located, since which time our people have known little of him. Once, somewhere about 1824, he came here, and labored a little while at his trade, a brick-mason; and as late as 1855, one of our townsmen met him in Springfield, Vt. Whether he is yet living, we could not ascertain.

Rev. Benjamin Keith succeeded Brother Roberts, and came on the circuit when our brethren here were building their new church. Through much self-sacrifice and hard labor on the part of many, with God's peculiar blessing, it was completed in November of this year, and dedicated by Rev. George Pickering, the presiding elder. This house, though not large (only forty by thirty feet) or costly, was their first temple for the worship of God; and, with its bare floors and uncushioned seats, they were as happy and earnest worshippers as ever met together. Brother Keith saw the new church filled with attentive hearers, some saying, "We would see Jesus." An increase of nine members was reported.

1817.

Benjamin Keith was born in Pomfret, Vt., and embraced religion in early life, joining the Methodist Episcopal Church. In 1811 he came into the New England Conference; but his health soon failed, and he desisted from travelling. In 1817 he again commenced work in the itinerancy here in Wellfleet, and continued for four years, when, because of failing health, he located. For the third time he entered the active list of Methodist ministers in 1826, in which he continued till called home, preaching and working in all the duties of his office as long as he

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had strength. His wife was Delia Atwood, daughter of Thomas Atwood, sen., of Wellfleet. He was a man of genuine, deep piety, a sound preacher, and, on most of his appointments, a successful minister. He died in Truro, Mass., Feb. 11, 1834, aged forty-five years.

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CHAPTER V.

Ephraim Wiley. — Edward Hyde. — F. Upham. — First Camp-Meeting on the Cape in 1819, followed by Revivals in Provincetown and Eastham. — Second Camp-Meeting in 1820, followed by Revivals in Wellfleet and Truro. — Wilbur Fiske. — B. R. Hoyt.

REV. EPHRAIM WILEY came from the Conference of 1818, and labored here two years. This was his first appointment in the Conference; he had previously labored under the presiding elder, three years at Melrose, Mass., where the Lord greatly blessed his efforts in the salvation of souls. Among the converts was Rev. Frederick Upham, D.D., whom Brother Wiley received on trial in the church. In his first year on this circuit, there was some interest in Truro, where about twenty professed conversion; but in Wellfleet the life of the church ran low.

1818.

In August of his second year, the first camp-meeting on the Cape was held in South Wellfleet, where "the power of God was displayed among the people;" and glorious revivals in Provincetown and Eastham followed. Some attended this meeting out of curiosity: such a gathering and such power were to them new things. But, while they were looking on the strange proceedings, the Holy Spirit arrested them; and they went home

1819.

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deeply convicted. This was especially true of some from Eastham, where, up to this time, no Methodist minister had been allowed to work. The convictions received at the camp-meeting wrought first distress, then liberty through Christ. From the testimonies of these converts, others were led in the same path to conversion; and so the work of God went on, until Brother Wiley was invited to preach to them the word of life, and conduct their meetings. Many opened their homes and hearts to receive the messengers of God; and he labored hard and successfully. A class was formed, and the numbers so increased that Eastham was made an appointment on the Wellfleet Circuit the next year. An increase of one hundred and sixty-two members was reported at the next Conference, and most of the converts were in Eastham.

Brother Daniel L. Rich was converted in Truro, in February of this year. He soon joined the Wellfleet church, and has been an active and useful member ever since.

A young brother by the name of Homer — his full name we have not learned — was present at this first camp-meeting, and remained in Wellfleet, preaching occasionally, and assisting the pastor as he could, until the following October. Then, in company with Brother Wiley, he took passage for Boston, with Capt. Joseph Higgins, in "The New Packet," loaded with oysters, in which the trade in Wellfleet was quite extensive. Capt. Higgins was considered an excellent pilot, but he made a mistake this time, and ran his vessel upon Minot's Ledge;

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and she went down in a very few minutes. Brother Wiley, the captain, and two others were saved. Brother Homer and three others were lost.

Ephraim Wiley was more than an ordinary man; a sweet singer, a popular, and at the same time a sound, preacher. With his peculiar social qualities, he gained the good-will of all with whom he associated, and led many to the Saviour. He labored for about twenty-five years in the New England and Maine Conferences, when, in 1839, he was compelled by failing health to take a superannuated relation. In Jackson, La., whither he had removed a few years before to reside with his son, he fell asleep, Sept. 30, 1864, aged seventy-six years.

Phebe Wiley, daughter of Rev. Ephraim Wiley, was the wife of Rev. S. O. Wright; and they were among our first missionaries to Africa. She was a fair woman and a very devoted Christian. The Liberians said that no such woman had ever come to their shores. She gave her life to the work, and, with her husband, died in Liberia.

The next year was one long to be remembered in Wellfleet. Rev. Edward Hyde was the preacher, with Rev F. Upham, appointed by the presiding elder. In a letter to Rev. T. Merrit, dated Wellfleet, Aug. 28, 1821, Brother Hyde says, "When I arrived at my appointment in July, 1820, I found that religion was at a low ebb on the circuit: but few had been converted for some time. My mind was much exercised on account of the situation of the people. I had been travelling where multitudes had turned to the Lord; and now to find none inquir-

1820.

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ing the way to Zion, affected me much. My only refuge was in the Lord; and to him I often carried the case of the people, and soon found it not in vain. I endeavored to impress the minds of the brethren with the importance of a revival. In the different classes we entered into a covenant to pray twice a day for two weeks, for God to revive his work. Before the time had expired, the work began; several were deeply awakened, and believers were quickened. Our camp-meeting (the second on the Cape) came on about this time in this town, which gave a new spring to the work. . . . It has spread to all parts of the town, even to the isles of the sea. On one island, (Brown Brook) scarcely an adult is left unconverted, and not a single family but some of which have found a pardoning God. . . . The most powerful and rapid work among us has been in Truro. This commenced in February last. In about one week upwards of one hundred could testify that the Lord had power on earth to forgive sins. About forty, in twenty-four hours, were set at liberty. For several days the cries of the distressed and wounded were such that we could not preach to them. As soon as an opportunity was presented for mourners to come forward to be prayed for, in every direction they would present themselves in crowds. Sometimes one hundred and fifty or two hundred might be seen, in deep distress, on their knees, crying, 'God be merciful to me a sinner;' then one after another rising and praising God for delivering grace. . . . Out of about four hundred that have been brought into liberty, two hundred and thirty-six have joined our society."

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At this second camp-meeting in South Wellfleet, Revs. B. R. Hoyt and Wilbur Fiske were present. It was at this time that Dr. Fiske was filled with the Spirit. Some of this people remember his groanings and rejoicings. In a letter to "The Methodist Magazine," dated Wellfleet, Aug. 30, 1820, Brother Hoyt says, "Immediately after the tents were erected, the work began, and continued to increase till the meeting closed. On the second day a solid flame of divine love seemed to run through the encampment. The number of converts on the occasion could not be ascertained. The work was apparently more effectual among believers than among the unconverted. Such ardent cries for pure hearts have, it is believed, been seldom heard. . . . The good-begun work did not stop at the conclusion of the camp-meeting, but is in this town more glorious than ever; more or less have been brought into the liberty of the gospel, at every meeting since. Saturday night and the following sabbath were seasons long to be remembered. In the space of about twenty-four hours, upwards of twenty declared that they had found the Lord to the joy of their hearts. The work is spreading among people of all descriptions, from those who are bending over the grave, to those who are just entering upon the stage of life. The rich and poor meet together, and unite to walk in the way of life. All glory be to God for what he has done and is still doing! Much more might be added concerning the good work; but I must conclude, and hasten away to help it forward by praying with and for the distressed."

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Among the converts in Wellfleet were Knowles and Sally Dyer, Joseph and Abigail Higgins, Micah Dyer, jun., Freeman Dyer, and Lurana Holbrook. Of these, two have gone to be with Jesus, three are yet members of this church, and two are living in Boston.

On the circuit there was an increase of two hundred and eight members this year.

Brother Hoyt was stationed with Rev. D. Kilbourn in Boston. He came to the camp-meeting, and, because of the great interest here, tarried for some weeks to assist Brother Hyde; he was not transferred to Wellfleet as some have said. He was a prominent man among the Methodists of his day, always an efficient preacher, and a steadfast supporter of all the interests of the church. He was thrice a delegate to the General Conference, and many years a presiding elder. Having lived to a great age, he was called home a few years since.

Rev. F. Upham, now our venerable Dr. Upham, was at this time commencing his ministry; he joined the Conference on trial the next year. God has wonderfully blessed him all through these years, and he is still in the effective ranks of our Conference.

Through the next year Brother Hyde was assisted
1821. by Rev. Heman Perry; and they saw most of the converts established, and some new conversions. It was a year of hard labor, but the success was glorious. Ministers and members were very largely blessed.

Edward Hyde was born in Norwich, Conn., March 31, 1786. "His father was one of the earliest members of the Methodist society in that town, and a use-

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ful local preacher." The son, converted in his youth, began to labor as a local preacher as early as 1809, and soon after was received on trial in the New England Conference. From the first he rarely failed to have revivals on the circuits he travelled. "Brother Hyde," said Bishop George, "is generally favored with gracious revivals where he labors." He was a very pious, humble minister, and his faith was mighty. In the prayer-meetings he would frequently say, "Keep a steady faith, brethren; keep a steady faith." In Stevens's Memorials we read of him, "He was remarkable for his punctuality, and never lost an appointment, it is said, from the beginning to his last sickness, through care of his health. His widow said, 'In living with him twenty years, I never saw him angry, and never heard him speak an unpleasant word. I never saw him light or trifling, but he would often check this spirit in others. His motto was, to speak evil of no man.' He died in Wilbraham, Mass., March 16, 1832, shouting, "Glory to God! Hallelujah!"

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CHAPTER VI.

Leonard Bennett. — S. G. Atkins. — Lewis Bates and Joel Steele. — Revival. — New Parsonage. — First Sunday School. — Wellfleet Station.

THE next servant of the Lord appointed to this circuit was Rev. Leonard Bennett, with Rev. Heman Perry again as junior preacher.

1822.

If we judge alone from the number of converts reported, this was not a prosperous year. But when we remember that the church had just before passed through a great work of grace, we can see that Brother Bennett had great responsibilities in watching over the five hundred and sixty-four members on the circuit, and giving them the word by which they might grow. To these responsibilities he was faithful, and the people loved him. It was not his fault that there were so few conversions. He was returned the following year, with Rev. S. G. Atkins to assist him. This year Eastham was made a station by itself, and Wellfleet Circuit included only this town with Truro. There were no new developments, not many conversions: the work was mostly in the church.

1823.

Leonard Bennett was born in Dublin, Ireland, June 16, 1786; born again, June 16, 1806; landed in America, June 16, 1807, and joined the Methodist

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travelling connection, June 16, 1810. For twenty-two years he was in the active service, — a good and useful minister. In 1832 he superannuated; and in 1841 removed to Illinois, where, after much suffering, he died in 1847. His end was peace.

Rev. S. G. Atkins was the preacher in charge in 1824. This was his third year in the ministry, and his health was very poor; yet his labors were a blessing to the disciples of Jesus. He was so anxious to do the people good, that in preaching he seemed sometimes to completely exhaust his strength. Though naturally very diffident, by his exemplary life and his great love for God and men he endeared himself to all who knew him. This was a year when many removed to Boston and other cities; and thus the membership of the church was considerably reduced. It has been a great embarrassment all through the history of this church, that so many of the members have removed because of the limited means of support in Wellfleet.

1824.

Brother Atkins's next appointment was Dorchester; and it was his last. Shortly after Conference, he was compelled to retire from his work, with the thought that he must soon "go home." During the months in which his life was wasting in consumption, he was fully resigned to the will of God; and when death came, Feb. 27, 1826, to die was gain.

A revival began at the opening of the next conference year, when Rev. Lewis Bates was the preacher. Under his first sermon the power of the Spirit was manifested in the congregation; and the work soon spread quite generally among the

1825.

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people. Some were converted, and many Christians were led to drink larger draughts of the living water. Fifty-four members were added to the churches on the circuit this year. Father Bates labored on in the same devotion and faith, through his second year here; but there were not so many born of the Spirit as previously. The growth was in the strength of the disciples. Speaking of these years in a letter to Dr. Stevens, he says, "We enjoyed many displays of the pardoning and sanctifying grace of God; scores were brought to the Lord. We built a neat parsonage house in Wellfleet, and a good meeting-house in Truro. This closed my four years' ministerial labor on the good old Cape.[1] One thousand souls were converted to God, and scores were perfected in love, during this time."

1826.

Father Bates, a servant of God remarkable for devotion, zeal, living faith, and success, was born March 20, 1780, — a descendant in the seventh generation of John Rogers the martyr. He was converted in his fourteenth year, in Springfield, Vt., whither his parents had removed about a year before. His conversion was instantaneous, "as sudden as the electric shock." In 1801, with two others, he joined the Methodist Episcopal Church; and thus originated the Methodist society in Springfield, Vt. He commenced preaching in 1802; and, two years later, joined the New England Conference. Then in New Hampshire, Maine, Massachusetts, Rhode Island, Vermont, and Canada, he travelled, and

1 He travelled Chatham Circuit the two years preceding his appointment to Wellfleet.

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preached the "glorious gospel of the blessed God," a large portion of the time in new fields. Some years, as a single man, he received but from sixteen to eighteen dollars; and, after he had a family, he sometimes received not more than sixty-five dollars. Through all the trials, persecutions, and hard work of a pioneer of Methodism in New England, he was cheerful and happy in God; and for forty-two years he was incessant in labors. Multitudes were converted under his ministry, and some of the converts became ministers of the gospel. Four years he was located in Springfield, Vt.; and for the last fifteen years of his life, as a superannuate, he lived in Taunton, Mass. Thus, having "served his own generation by the will of God, he fell asleep, and was laid unto his fathers" in a good old age, March 24, 1865.

He has one son who is a member of the New England Conference; another who is a local preacher in North Dighton, Mass.; and three daughters.

The first Sunday school connected with this church was organized just before Father Bates finished his labors with this people, May 20, 1827. The officers elected were, Joshua Hamblen, president; Eleazer Hamblen, vice-president; John Harding, secretary; Freeman Dyer, corresponding secretary; Knowles Dyer, treasurer. This organization was completed, and a constitution adopted on the 29th of the following August, after Rev. Joel Steele had come to Wellfleet for his second term of service. Article I. of that constitution read, "This Society shall be called the Wellfleet Sabbath-School Union Board of the New England Conference Sab-

1827.

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bath-School Society for Wellfleet Station." A board of managers was elected, and the school divided into three sections; one to meet at the church at nine, A.M., with John Harding for superintendent; one at the Island schoolhouse at eight, A.M., with Uriah Atwood for superintendent; the other at the house of Joshua Hamblen, on the Neck, at eight, A.M., with Eleazer Hamblen for superintendent. The scholars in these three sections were about twenty. But God greatly blessed these labors among the children, and the numbers were soon increased. From the report of the managers given at the meeting on the 21st of January, 1828, we learn that there were then over ninety children in the school. This report also states that "the scholars have recited about four thousand verses of Scripture, four thousand and five hundred answers of the Catechism, and three thousand seven hundred and sixty-five verses of our hymns." The Sunday-school scholars of this day would think it a great task to commit so much to memory; yet it may well be questioned whether it would not be better for them to so learn the Scriptures. Some of the members of this first school are now living (January, 1877), and they can repeat very many of the passages which they then learned. They have "known the Scriptures from their youth."

Wellfleet was this year made a station by itself, and Father Steele labored with his usual success. His second year was very pleasant, and crowned with a small ingathering, while many came nearer to God. The meeting-house was filled; and the church, when he left it, was in a good, healthy condition.

1828.

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CHAPTER VII.

B. F. Lambord. — N. S. Spaulding. — Squire B. Hascall. — Hector Brownson and Warren Emerson. — Church Edifice enlarged. — Revival.

REV. BENJAMIN F. LAMBORD came from the next Conference, and remained here two years. Finding a congregation larger than could well be seated, he at once urged the brethren to enlarge their building. They set about the work, and, through many difficulties, succeeded in completing it in the following December, when the pastor conducted the services of rededication. The dimensions of this house of worship were sixty by thirty-eight feet. There were seventy pews on the floor, with side gallerries, and one opposite the pulpit for the choir. Very soon after the dedication there were a number of hopeful conversions, and many Christian hearts were revived. 1829.

In his second year Brother Lambord was cheered in seeing many more converted. There was an increase of forty in the membership above all the removals to the cities. The congregations were large, and a large proportion of the members were good workers for God. 1830.

Benjamin F. Lambord was born in Boston in 1785. He was converted at the age of nineteen, commenced

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preaching at twenty, and joined the Conference in 1806. For some reason he was not connected with the Conference from 1816 to 1825; but, with the exception of those years, he was a hard worker in the itinerant ranks until 1847, when he superannuated to reside in Lynn, Mass. It has been said, "One of the marked traits of his character was amiability, combined with decision and uniformity in the performance of duty." His intellectual attainments were more than ordinary; and, but for his excessive modesty, he would have been more prominent. His life was exemplary, his reputation unblemished, and his death triumphant. March 19, 1862, he passed to the spirit-land. He has four children now living (January, 1877), of whom one is a resident of Wellfleet and a member of this church.

1831. Rev. Newell S. Spaulding followed Brother Lambord, and, as he writes, "enjoyed a pleasant year with a good, united church, and some conversions." This was, however, a trying year for the church. Certain difficulties, not to be named in this record, hindered a revival, and greatly embarrassed both pastor and people. Brother Spaulding did all he could for the kingdom of Christ, and his services were highly appreciated.

He was converted in 1818, and entered the itinerant ranks in 1822. In 1826 he married Miss Laura McGinley of New London, Conn.; and they celebrated the fiftieth anniversary of their marriage in October of 1876. Together they labored in the travelling ministry for thirty years; and now, in a calm and beautiful old age, they are still trusting in God, and

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rejoicing in his kind Providence which has brought them to the golden autumn of a happy and useful wedded life. He says, "God wonderfully blessed my feeble efforts in most of my appointments; the pay was usually small, but the harvest rich. I have lived by faith, and gloried in the cross of Christ: and, through the mercy of God, am now glorying in tribulations also, and waiting for the coming of my Saviour." He resides at Ocean Grove, N.J.

Rev. Squire B. Hascall was the next pastor. He was called a good preacher, and he did much to dissipate the cloud which gathered the year before. But he was greatly interested in politics, and worked at a trade outside of his ministry a part of his time; and the latter doubtless hindered his success in saving souls. 1832.

He was born in 1792, and commenced his ministry in 1818. After ten years of service he located, but was re-admitted the year he came to Wellfleet. In 1838 he again located. In most of his appointments he was in some measure useful; but his attention to outside business, in order to support his large family, greatly diminished his power and success. In his last days he said to his friends, "Death has no terrors to me: the place where my body shall rest looks as pleasant as a bed of roses." With such faith he died February 28, 1850. He has a brother, Rev. Jefferson Hascall, in the New England Conference.

Rev. Hector Brownson succeeded Brother Hascall the following year; and did a good work in feeding the flock, and making some preparations for the

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reformation which came soon after. The Master has said, "One soweth, another reapeth;" and Brother Brownson was the sower. Most of the reaping was done by his successor. The time is coming when both shall rejoice together.

1833.

Hector Brownson joined the New England Conference in 1826, and located in 1838, but was soon re-admitted. He has been in the service of the American Bible Society for thirty-two years, as one of the most able and efficient financial agents which that society has ever had. He is now very aged, but vigorous, and the appointed District Superintendent of the American Bible Society for Eastern New York. He is on the list of superannuates in the New England Conference, and resides at Rhinebeck, N.Y.

Under the labors of Rev. Warren Emerson, there was a gracious revival in Wellfleet. We cannot ascertain definitely how many were converted; but the minutes show an increase of twenty-eight in membership this year, and our record proves that many who have since been noble disciples of Jesus were then brought in. Brother Emerson was particularly efficient as a pastor, and is affectionately remembered here.

1834.

The Sunday school was thoroughly re-organized, and a new constitution adopted this year.

One of the superintendents about this time, a man who was remarkable for piety and Christian zeal rather than for learning and correctness of speech, would frequently arise after all the other exercises had passed, and say, in his important way, "We will

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now close the school by singing the missionary hymn, —

'Oh! when shall I see Jesus?'"

A good man, he has long since gone to be with Jesus.

Through the next year Brother Emerson was faithful to the converts, and most of them held on, and came into the church. The people generally were possessed of the good spirit, and worked well with their pastor. 1835.

Warren Emerson was born in Malden (now Melrose), Mass., Feb. 6, 1796, converted in 1815, and received into the Conference in 1828. Until within a few years he has been in the active work, going where God and the bishops sent him, and blessing all the charges which he served. In 1848 he was a delegate to the General Conference. His wife, Susan Emerson, died at their home in West Thompson, Conn., Sept. 2, 1876. He is a little over eighty years old, and feels his loss very keenly. May the churches which he has served pray for him in his bereavement!

It was during this year that a new Methodist Episcopal church was dedicated in South Wellfleet by Rev. Enoch Bradley of North Truro.[1]

Rev. B. F. Lambord came again in 1836, and spent a very pleasant year. There were some conversions, and all enjoyed the preaching of this servant of God. 1836.

[1] See Appendix.

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CHAPTER VIII.

Heman Perry. — I. M. Bidwell. — Horace Moulton. — Paul Townsend. — Jonathan Cady. — Great Revival. — Church removed and enlarged.

REV. HEMAN PERRY, who several years before was on Wellfleet Circuit with Revs. Edward
1837. Hyde and Leonard Bennett, was the stationed preacher in 1837. There was some interest
1838. during the year, and the pastor was well supported. His second was very like the first; not altogether fruitless, and not remarkably successful.

He was born in Sandwich, Mass., in 1794, and converted in a class-meeting in his father's house, in 1807. He very soon felt that the Spirit directed him to the work of the ministry; and in 1821 commenced travelling in the Conference. In 1841, after twenty years devoted to his chosen work, he was compelled to retire from the field, and, as a superannuate, went with his family to Monument, Mass. (the town of Sandwich), where he resided till the Saviour called him home. Though in great bodily weakness, he was often found supplying the pulpit which must otherwise have been unoccupied; and his life through all these years was truly exemplary. He died peacefully, Feb. 14, 1867.

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The next year was somewhat interrupted by the failing health of the appointed preacher, Rev. Ira M. Bidwell. He came from Provincetown Centre Church, having had two very successful years with that people. He says, "I really broke down at Provincetown, but had to stop at Wellfleet." He was so completely worn out, that Rev. Horace Moulton came on to finish out the year.

1839.

There was no special interest. The church kept along with some degree of life, but not so much as at some other seasons.

Father Bidwell was converted in 1820, at seventeen years of age, under the labors of Rev. John N. Maffitt; and then united with the Methodist Episcopal Church in Hartford, Conn. In 1823 he was licensed as a local preacher, and the following year joined the Conference. On his first circuit, with two other brethren, there were thirteen appointments; and on all his fields of labor he worked hard in the name of the Lord. Since 1840, with the exception of one year, he has held a superannuated relation in the Providence Conference, preaching two or three years under the presiding elder, and occasionally when not thus employed. For the last four years he has been too feeble to do any ministerial work. God gave him many souls in the years of his service; and now he writes, "I am resting in hope, and trusting the Lord for a glorious immortality." He resides in Norwich, Conn.

Horace Moulton was a very useful man. His stay in Wellfleet was brief, and the apparent success of his labors was less than on almost any of his other

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fields. He conducted, under God, many revivals, and organized many churches. For thirty-one years he sustained an effective relation to the New England Conference; and through his life of self-denial and Christlike benevolence, devoting himself to the one work of saving souls, he saw a very large number converted. He was superannuated for thirteen years, but never lost his intense interest in the progress and triumphs of Christ's kingdom. "His declining years were full of sunshine;" and on the 11th of September, 1873, he entered into rest.

Rev. Paul Townsend was the next pastor. He was faithful in all his work, and very anxious to see sinners saved; but through the first year there was little interest. In his second year, the revival came; and it was the most glorious this town had enjoyed since its settlement. In the first two days of the extra services, Monday and Tuesday, there were about *ten* converted. On Wednesday evening ninety presented themselves for prayers, and *thirty* were converted. On Thursday evening there were one hundred and eighty inquirers, of whom *thirty* were saved. Friday evening two hundred and thirty said, "Pray for us," — filling all the wing pews of the church, and the body pews, except two or three back by the door; and *thirty-nine* were converted. On Sunday, of two hundred seekers, *twenty-five* found the Saviour. Memorable week! over one hundred and thirty souls born into the kingdom of Christ; some of whom have been bright and growing Christians ever since. During this revival, at least one hun-

1840.

1841.

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dred and seventy-five professed conversion, and gave some satisfactory evidence. The whole town was moved by the Holy Spirit; and there was a great change in very many homes. Many yet live (January, 1877), who hold the servant through whom God spake in this season, in the most kindly Christian affection.

Father Townsend was born in Barnard, Vt., Jan. 3, 1807; and born of the Spirit, Sept. 29, 1822. His first license to preach was given at a Quarterly Conference held at Woodstock, Barnard Circuit, Vt., March 4, 1826; and signed, in the absence of the presiding elder, by A. D. Merrill. "The following year," he says, "I was appointed by John W. Hardy as junior preacher on Weston Circuit, Vt., with Justin Spaulding preacher in charge. On the morning of July 4, 1827 (memorable day!) I bade farewell to parents, brothers, sister, and home, mounted my horse and saddlebags, and rode forty miles to Weston before the sun set." In 1828 he was received on trial in the New England Conference, and has ever been a true minister of Christ. He has been a revival preacher. In Stafford Springs, Conn., on Tolland Circuit, he saw many conversions, and the now large and thriving church organized. At Greenfield, Westfield, Wellfleet, and Provincetown, he led large numbers into the liberty of the gospel; and in Provincetown he received one hundred and fifty into the church. He has been presiding elder seven years, and represented his Conference at the General Conference twice. With the exception of eighteen months when suffering from a throat trouble,

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he has been preaching continually since first sent out by the presiding elder in 1827. For four years after this throat difficulty came on, he was superannuated, but preached as a supply three of them. In 1873 he was again compelled to take a superannuated relation; but he continued to work as a supply, and is now (January, 1877) at Marston's Mills. His health is very poor; but he must preach the gospel, if it be sitting in a chair before his congregation.

Rev. Jonathan Cady followed Brother Townsend; and it was his first work, to care for converts of the previous year. One hundred and twenty-five were brought into the church, most of them to be acceptable and useful members. This is sufficient evidence of Brother Cady's faithfulness.

1842.

The house was again too small for the congregation; and many thought that a more convenient and pleasant location could be found. Brother Cady did all he could; and finally the present site was purchased of Abigail Higgins. In June of 1843, the work of pulling down and moving was begun; and, with the arduous efforts of the pastor and those who were interested with him, it was completed in the following December; this house, sixty-seven by fifty-seven feet in dimensions, contained one hundred and eighteen pews, with galleries as before. The basement was of brick, with two vestries above ground, one seating three hundred, the other one hundred. The dedication services were held Dec. 5, Rev. Paul Townsend preaching the sermon, from Hag. ii. 9: 'The glory of this latter house shall be greater than of the former, saith the Lord of

1843.

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hosts; and in this place will I give peace, saith the Lord of hosts."

Up to this time the missionary collections had been very small; and, in addition to all his other work, Brother Cady undertook to instil a missionary spirit into the people, and so increase the collection. He tells of going with his horse, one morning, to the home of a brother living some distance from the village, who was noted for his caution about giving money to any enterprise: he went for the purpose of getting something for missions. The forenoon passed, and, although he made known his errand, no money came: so he had his horse put up, and staid to dinner. Through the afternoon he hinted his desire several times, but with no apparent success: so he staid to tea, and concluded to stop over night, rather than leave without the contribution to missions. As the evening hours came on, the brother seemed rather uneasy, and at last handed the minister two dollars, with which he joyfully returned to the parsonage. Whether the brother thought his pastor would board it out, or really imbibed the missionary spirit, he did not say; but his gift was large for him. Many others gave more largely than before.

Jonathan Cady was converted in the fall of 1814, in Thompson, Conn. In 1830 he began to preach, with a local preacher's license, in Providence, R.I. Two years later he joined the New England Conference; in which for twenty-two years he did good work as an effective member, and four years as supernumerary. In 1859 he superannuated, and still continues in that relation. Almost seventy-five years

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of age, residing in Providence, R.I., he says, "All is well. My 'faith is the substance of things hoped for, the evidence of things not seen;' my hope is glorious."

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CHAPTER IX.

G. W. Stearns. — J. Lovejoy. — C. C. Munger. — Samuel Fox. — John Howson. — Revivals. — New Parsonage.

REV. G. W. STEARNS came to Wellfleet in 1844, and found a large congregation, a membership of three hundred, and a very good life manifested. He reported thirty conversions with twelve baptisms, a Sunday school of two hundred and fifty, and a net increase of eighteen in the church. His salary was four hundred dollars, and the missionary collection was twenty-two dollars. Three hundred and seventy-five dollars were paid on a parsonage debt, and thirty dollars collected for education. 1844.

His second year was less prosperous. There were many removals, and the general interest rather decreased. He says, in the church record, "Our prosperity here has been hindered in a great measure by a lack of mutual confidence in one another, through which the Devil has had a triumph. May it be short!" This year seventy-five dollars were raised for missions. The preacher must have worked hard to secure such an advance. 1845.

Brother Stearns was converted in October of 1834, at Newbury Seminary, Vt.: "the oldest son, spiritually, of that institution." He commenced preaching under the presiding elder in 1835, and joined the

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New Hampshire Conference in 1837, of which body he was a member until 1842, when he located. Coming to Barnstable, Mass., he preached one year, and joined the Providence Conference in 1843, and filled various appointments, till he took a supernumerary relation in 1855. He is now practising medicine in New Bedford, Mass., but says, "I regard the itinerant life as the highest and best of earth; it was taking a long step down to enter and continue in my present work; but necessity was laid upon me, and still remains."

Rev. John Lovejoy followed Brother Stearns, and during the first year labored hard, with only a few conversions. The people enjoyed his preaching, but the desired results of most of his efforts were not realized. In his second year there was something of a revival, and quite a number were converted. Among them was one brother who has since been a class-leader for fifteen years, and several others who made solid members of the church.

1846.

1847.

All through the town Brother Lovejoy was esteemed a good, sound preacher. He knew the Scriptures, and used them in his preaching as few ministers can. In addition to his regular work, he gave several lectures on physiology, which were well appreciated.

Some remember his efforts to arouse the sleepy hearers. Certain brethren who worked very hard during the week were habitually drowsy on the sabbath; and sometimes they would lean their heads forward on the backs of the pews before them. Brother Lovejoy endured it for a time, but soon determined to break up the habit. So the next sabbath, when

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several of the regular sleepers were in their usual position, he stopped his discourse to shout, "Heads up, heads up here!" and they looked up in a wondering way, and decided to sit up and hear the word. After that, whenever he saw them in their sleepy position, he shouted "Heads up!" until they were well disciplined to give attention to the sermon.

John Lovejoy was born in Lancaster, N.H., in 1806, and converted in 1818. His conversion was brought about by no apparent human agency. The Holy Spirit "took of the things of God," and brought them to his mind, till he was "set in heart and soul to seek God." He was attending school; and one day he was so depressed that he asked permission to leave the room, having concealed a Bible under his coat. Retiring to a barn, he read the Word, and prayed; "and," he says, "it seemed as if I should be in hell if God did not interfere." Soon another boy, rude and thoughtless, found him in the attitude of prayer, and stood looking on. He was invited to pray, but said he could not, had never prayed, he would kneel as an earnest seeker after Jesus. They both knelt together and wept, and God blessed them. Within a few minutes after their return to the schoolroom, the whole school seemed to feel the power of conviction wrought by the Spirit; and from that time a revival progressed, until one hundred were converted. A Methodist Episcopal church soon followed, and is now a pleasant appointment in the New Hampshire Conference. Brother Lovejoy says, "From the Bible I learned to pray, and after a time to believe: I was saved, and I knew it."

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He commenced to hold meetings when but seventeen years of age, and joined the New England Conference in 1827, since which time he has been in active service, with more or less success in his appointments. He is now (1876) stationed at Norwich Town, Conn.

Rev. Cyrus C. Munger was the next preacher. Although he was thought by some to be a man of considerable ability, he was not so successful here as most of the preachers have been. There were few, if any, conversions; and there was not so much interest among believers as they had before manifested.

1848.

Brother Munger was the oldest son of Rev. Philip Munger, a Methodist itinerant for nearly half a century. Converted at the age of fifteen, he immediately joined the Methodist Episcopal Church, and in 1827 entered the Maine Wesleyan Seminary. In 1833 he joined the Maine Conference, in which he remained until poor health induced him to locate in 1840. After living in Portland two years, he removed to Woonsocket, R.I., and supplied that church. In 1844 he came into the Providence Conference, and for seven years was an active member. Then the disease which afterwards resulted in his death began to develop, and he located. He died very suddenly in Worcester, Mass., Feb. 4, 1856, aged forty-four years.

Rev. Samuel Fox met a spirit of fanatical opposition in a few members in his first year. There were some of the official brethren who feared it would make a division in the church; but he

1849.

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dealt with it in a calm, decided way which crushed it out, and prepared the way for the work of grace in the following year.

In the Methodist and Congregational societies there were one hundred and fifty conversions; and Brother Fox reported at the Conference sixty probationers. 1850.

He says, "I was never troubled with a heavy, dragging conference-meeting during the two years. Sometimes few and sometimes many were gathered; but there was always true spiritual life. When I have had opportunity to confer with our ministers preceding and succeeding me, they have given similar testimony. It was not a perfect church, but having more of *godliness* than any other I have watched over." And then he asks, "Do the mantles of the fathers and mothers clothe the children?" Would that we could say unqualifiedly, "They do"!

Samuel Fox is now (1876) stationed at East Thompson, Conn.; and this is the thirty-third year of his ministry. He was converted in New Bedford, Mass., in 1838, and commenced preaching in South Yarmouth, Mass., in 1843. For two years, 1860 and 1861, he was a superannuate; and one year, 1874, he held a supernumerary relation. God has blessed him in all his work.

Rev. John Howson came here in April, 1851, and spent two years "with great peace and some prosperity." There was something of a revival the first year; and a new parsonage was built at an expense of thirteen hundred dollars, and paid for. In his second year, the quickening and 1851.

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converting power was again felt; and the collection for missions was more than doubled, — one hundred and seventy-two dollars. He left an efficient church of three hundred and twelve members, with twenty probationers.

1852.

Father Howson was sixteen years a local preacher in England before coming to this country. An American by birth, his parents removed with him in his childhood to England, their native country. He came here in 1839. Many of our people remember hearing him say substantially, one Fourth of July, "You are Americans because you could not help it: you were born here. I came here because I preferred to live in this country: I am an American from choice. And, besides this, I am as much an American as any of you; for I was born in this country. So I am twice an American, — by birth and by choice."

In 1840 he joined the New England Conference, and was within the bounds of the Providence Conference when it was set off; of which body he continued an active member up to the spring of 1876, when he was returned supernumerary. He has been a very useful minister, filling good appointments, — some of the best, — and seeing prosperity under his watch-care. "God has been very good to me in all my stations," he says. "In many of them I saw gracious revivals; to Him be all the glory!" He resides at Thompsonville, Conn.

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CHAPTER X.

J. E. Gifford. — E. Benton. — E. K. Colby. — E. H. Hatfield. — J. Mather. — J. Howson. — A. N. Bodfish. — Revivals. — Church enlarged.

In the spring of 1853, Rev. J. E. Gifford was stationed here; and it was a year of low religious life. He was imprudent in some things, and so failed to reach the hearts of the people, and secure their co-operation. On the record he reported that sixteen professed religion, and twenty were added to the church. Owing to the imperfect condition of the record, his return in the minutes, of three hundred and forty-one members, was considerably too large. Probably there were not three hundred resident members at the time. 1853.

Brother Gifford located in 1861.

Then came Rev. Erastus Benton, who remained two years. About thirty were converted, or reclaimed from a backslidden state, during his pastorate; and twenty-four joined the church on probation. Fourteen died, "leaving an evidence that death was gain." In his second year, more was raised for benevolence than in any previous year in the history of the church. There was general prosperity, and the people were much attached to their pastor. He says of them, "They 1854. 1855.

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endeared themselves to my heart. It would give me great pleasure to see them; but I must wait till we meet in heaven."

For thirty-four successive years Father Benton was in the itinerant field; twenty-nine of which were spent in old Connecticut, and five in Massachusetts. He always did thorough work, and was much beloved on all his charges. He says, "As I look back, I find some things to regret, and not a few to rejoice over. God has given me many friends, and permitted me to see many precious souls saved, whom I hope to meet in heaven." He was converted in 1815, at a neighborhood prayer-meeting in a private house in Tolland, Conn. In 1832 he received a local preacher's license, and began preaching. The next year he was received on trial in the New England Conference; and, when the Providence Conference was formed, he was one of its members. Since 1867 he has held a superannuated relation in this body. In feeble health, he awaits the call, "Come home." His residence is Stafford Springs, Conn.

Through the next Conference year, a good, healthy interest prevailed and increased, while Rev. E. K. Colby was pastor. His social qualities, rather than his pulpit utterances, made him quite popular, and gave him power over the people. He knew how to make everybody at home in his presence; and he was familiar with all. He had a good Christian experience, and considerable information gained mostly from observation; and he was plainly the servant of God among this

1856.

1857.

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people. In his second year there was an extensive revival, in which many were converted. Some good accessions to the church came from this work.

E. K. Colby was born at Epping, N.H., in 1812, and converted in 1832. In 1844 he joined the Maine Conference, and labored in its ranks till 1855, when he was transferred to the Providence Conference. In 1863 he again returned to Maine; and is now (1876) stationed at Kennebunk Depot.

Rev. E. H. Hatfield followed Brother Colby in 1858. His congregations were very large, and he made many friends in both societies here. There was no marked revival; but his labors were not wholly in vain. His second year was much like the first. He seemed to enjoy himself; and his many attentive hearers attested their appreciation of his preaching. He loved fishing and hunting, and indulged in them quite freely. Some think he has prolonged his life in this way. All the social meetings were kept up, and were seasons of refreshing to those who attended them.

1858.

1859.

Brother Hatfield was born and converted at White Plains, N.Y. Of the first class of the Methodist Episcopal Church in that place, numbering seven, his grandparents made four; and none of them was less than fifty years a Methodist. Their names were John and Charity Hatfield, and Robert and Margaret Miller. Thus educated in Methodism, Brother Hatfield commenced preaching in 1846, and in 1848 joined the Providence Conference; since which time, with the exception of one year, he has been on the effective list.

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Rev. James Mather followed Brother Hatfield, and witnessed some prosperity and a few conversions under his labors. He was esteemed a true minister of the gospel, and had the cordial support of his people. Through much hard labor, amid the excitement of the war, he passed his second year; and a very deep seriousness was manifested toward its close in the sabbath-evening services. The vestry was often crowded beyond its seating-capacity, and many were almost persuaded to surrender to Jesus; yet there was no break, and in this condition he left them. There were two hundred and eighty-two members, and the collection for missions was *one hundred and six dollars.*

1860.

1861.

James Mather was born near Manchester, Eng., to which city he removed when young. He was a candidate for the Wesleyan Conference, and passed the regular examinations at the district meeting; but, on account of the great number of candidates for several years, there was a large surplus of ministers, and he was advised by the secretary of the Conference, the celebrated Dr. Newton, and Rev. Joseph Taylor, one of the ex-presidents, who were his pastors, to come to the United States, and join the Methodist Episcopal Church. Feeling that this was the call of God, he acted upon it in 1843, and was at once, through the letters of these men, employed under Rev. F. Upham, then presiding elder. In 1844 he joined the Providence Conference, and was ordained deacon with the second class ordained by Bishop Janes. He has since been constant in the work, and God has been with him. In 1868 he was a delegate

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to the General Conference. He is now (1876) on his fourth year as presiding elder of New Bedford District.

When Rev. John Howson came for his second term, he found a very general deep interest in religion; and, under God, he led many to Jesus. Over two hundred bowed at the altar as earnest seekers; and, when Conference time came, the gracious work had not ceased, and only a few had been gathered into the church. By some strange mistake, Brother Howson was not returned; and the results were disastrous to many. It was impossible for any other man to do among those converts what he might have done. "A stranger will they not follow." The missionary collection was one hundred and twenty-two dollars, and the number of probationers fifty-nine. 1862.

Rev. A. N. Bodfish came in 1863, and labored hard to feed and fold the lambs. Probably he did all that any stranger could do, but only a small proportion of the converts were saved to the church. For want of room the pew-holders this year decided to rebuild their house. Several meetings were called; and at last a committee was appointed to appraise the old pews, and their report was $2,200. These were bought up by brethren who were called stockholders. The building-committee consisted of Daniel L. Rich, Freeman A. Baker, Alfred Smith, Zoheth Sparrow, and Lewis H. Higgins. They raised the building nine feet, and remodelled the inside by lowering the singers' gallery, placing in it a beautiful organ of Hook's make, — costing 1863.

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$1,800, — reseating the audience-room, and frescoing the walls, erecting a new pulpit and altar-rail, and enlarging and heightening the vestries; all at an expense of $14,500, and making one of the largest and most convenient churches on the Cape at that time. The pews sold for $19,600, and the stockholders presented a good piano for the large vestry, a sacramental service, and pulpit-furniture. The dedicatory services were held Dec. 22, 1863; and the sermon was by Rev. J. A. M. Chapman, from Ps. xxvii. 4. The report for this year shows a membership of three hundred and thirteen, with fifty-nine probationers.

In his second year Brother Bodfish had good congregations, but the life of the church ran low. The failure of so many of the converts under Brother Howson produced a kind of reaction, and all that the pastor with his people could do did not prevent a low ebb of spiritual life. Twenty-eight came into the church, and the missionary collection was two hundred and ninety-four dollars.

1864.

Asa N. Bodfish was born in Barnstable, Mass., and converted in Wareham in 1831. He then served the church as an exhorter, class-leader, steward, and trustee, for twenty years. In 1850 he was licensed to preach, and the following year joined the Providence Conference, of which he has since been an active member. A church was built at North Dighton, Mass., during his pastorate; and generally the charges which he has served have enjoyed prosperity with his labors. He is now (1876) in Mystic Bridge, Conn.

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CHAPTER XI.

W. V. Morrison. — Revival. — Charles Nason. — Providence Annual Conference held in Wellfleet. — Conversions. — Loss of Schooner "Ellery C. Anthony." — Death of Aged Members.

REV. W. V. MORRISON was the next pastor; and he labored prayerfully and earnestly for two years. In a series of extra meetings during the winter of his first year, there were glorious manifestations of the Divine presence. A deep conviction of sin was quite general throughout the village, and many turned to the Lord. Thirty were received on probation; of whom most were steadfast, and some are now among our most reliable members. The work also extended to the Congregational Church, in which the results were blessed. **1865.**

Sixty were added to the Sunday school this year; and the average attendance was two hundred and ten. The missionary collection was three hundred and twenty-three dollars.

The second year passed with a healthy religious life in the church, but few conversions. A series of meetings was held for five weeks with Rev. L. D. Bentley assisting the pastor; but the apparent results were far below what was anticipated. Brother Bentley's manner of working was not generally appreciated; many could not easily **1866.**

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work with him. Brother Morrison labored in these services with his characteristic interest and devotion: he did what he could. Through the two years he was esteemed a good preacher and a faithful pastor. Many remember his effectual, fervent prayers.

In his last quarterly report he says, "I desire here to say that, so far as I am concerned, my relations with this church have been of the most pleasing character. "Kindness has marked the conduct of all, both young and old, in the church and out of it, toward me. I remember this with gratitude, and also the thought that I have, in return, endeavored to preach Christ fully, to visit from house to house as I have had opportunity, and to set before all a Christian example worthy their imitation. I have come short of doing all I wished to do, but have a consciousness of having endeavored to do the right thing."

William V. Morrison was born in West Middlesex, Penn., and joined the Methodist Episcopal Church in May, 1850. He was licensed to preach in 1853, and graduated at Alleghany College in 1854, and at the Biblical Institute at Concord in 1857. He joined the Providence Conference the year he came from the Institute, and has been doing good work as an itinerant ever since. In 1874 he was appointed presiding elder over Fall River District, which place he fills at this writing.

Rev. Charles Nason came the following spring, and was well received by the people. He was a true minister, faithful in the pulpit and among his flock. At the first Quarterly Conference, he reported that he had called pastorally at every house

1867.

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in town where he had a member, and, when there was sickness, many times. During the year there was peace and harmony, but not such apparent results from the labors of pastor and people as they desired.

A number of interesting neighborhood meetings were held during the autumn months, and also a three weeks' series of services in the vestry of the church, commencing watch-night, in which the people of God were greatly quickened; but not many unconverted were reached. Brother Nason did not lose a sabbath service in the year, and the church was never closed on the sabbath. Nine were received from probation. Nine removed by letter, and seven died, this year.

Among those called home, was Brother Knowles Dyer, who for about fifty-seven years was a beloved and honored member of the church, and most of the time was class-leader, steward, and trustee. He left many precious testimonies, which are yet treasured in many hearts. He had great power in prayer and exhortation. A man full of faith and of the Holy Ghost, he was ready when the summons came.

The Providence Annual Conference held its session with this church March 25–30, 1868, Bishop Scott presiding. It was well attended and cordially entertained. Other families than our own entertained the preachers, and did every thing they could to make their tarrying here agreeable. The services in the church were attended by throngs, and left a sweet and heavenly influence among the people. A banquet was given the Conference Monday evening, which all seemed to enjoy.

1868.

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At this Conference, Brother Nason was re-appointed, and entered upon another year of labor for the promotion of the best interest of the church and the Redeemer's kingdom. Larger results were seen this year. In one month, twenty-three bowed at the altar as seekers of religion; and all of them professed conversion. One sabbath morning eleven were baptized, nineteen were received on probation, and five into full membership.

From a quarterly report given Dec. 3, we extract the following: —

"As it will be a year, in a few days, since the schooner 'Ellery C. Anthony' sailed from Newport Harbor, for Tangier Sound, I suppose we are under the painful necessity of admitting that she must have been lost with all on board. Capt. William H. Higgins, and William Newcomb, jun., were both highly respected members of this church. They were called suddenly, but, we trust, were prepared for their change.

"We rest our expectation not upon any dying testimony, but upon about twenty-five years of Christian experience, in which they exemplified those traits of character which only proceed from regenerate hearts. Not only their families, but our church and community, are deeply afflicted by this sad bereavement."

John Harding died in this conference year, aged seventy-four years and nine months. For forty-eight years he was a noble servant of God, always at his

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post, doing good service. For him death had no sting. He passed calmly and triumphantly to be with Jesus.

Father Henry Baker was also called home in the eighty-third year of his age. He had been connected with this church fifty-three years; and her interests never held a secondary place in his heart. He was much revered as a father in Israel. In full assurance of hope, washed in the precious blood, he went to the Saviour and the loved ones gone before; and there awaits his children, who are travelling after him in the narrow way.

Charles Nason was born in Kennebunk, Me., in 1822, and was converted and joined the church in 1842. In 1848 he was received into the Maine Conference as a probationer, and appointed to Gray and Windham Circuit. Instead of taking an appointment the next year, he entered our first theological school, the Biblical Institute at Concord, N.H., from which he graduated in 1851, with the second class from that institution, and the first receiving a regular diploma. In 1852 he came into the Providence Conference, and has since been in its ranks. For three years he was chaplain in the Union army, and one year presiding elder on the Norwich District. For the last three years (1874–76) he has been appointed chaplain and agent of the Rhode Island Hospital. A good man, he has been a blessing to many churches.

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CHAPTER XII.

Walter Ela. — A. J. Church. — C. S. Macreading. — Revival.

REV. WALTER ELA came to Wellfleet in the spring of 1869, and his year with this people was one of hard labor and but little success. A few were converted, and joined the church; and some of the members were richly blessed in the great efforts which were made for the good of souls. Yet there was not that general interest, on the part of those who should have supported their pastor, which he hoped to see. The sabbath school was very well sustained, and the benevolent collections were good. On the roll of the deceased this year are the names of Reuben Higgins, Joshua Hamblen, jun. (more than thirty years a member), Joseph Baker, and Joshua Hamblen. The last named was eighty-six years of age, and had been in this church for over fifty-two years. He outlived his wife and all of his eleven children, and waited patiently for his call, "Come home."

1869.

Brother Ela was converted at the Maine Wesleyan Seminary, at Kent's Hill, in 1852. He was first licensed to preach at Decatur, Ill., in the autumn of 1858, and came into the Providence Conference in the spring of 1861. In a very good list of appointments, he has served the church well; and is now

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(1876) toiling hard for the Master in South Manchester, Conn.

Rev. A. J. Church followed Brother Ela; and, although through most of the first year the religious life was quite low, towards its close there was a great reviving and ingathering. The Wellfleet people took little interest in the camp-meeting after its removal from Eastham. This year the pastor, in his persistent way, procured good tents and a place to put them up; and over fifty of his flock went with him to enjoy the meeting at Yarmouth. 1870.

Some little time after the new year came in, Hugh Montgomery of New Hampshire came on the invitation of the pastor, and preached every evening and Sunday for twelve days; then the pastor, sustained by the church, carried on the meetings for five weeks, and about one hundred gave an evidence of having received the Saviour. One stormy Sunday morning, twenty-nine presented themselves at the altar for baptism; 296 members, with 105 probationers, were reported. The collection for missions was $320.

The second year of Brother Church's services was one of business depression, such as this people have often seen; and it always seems to affect the energy of the people in Christian work. Yet there was considerable activity and some growth. During the extra meetings held, twelve seekers bowed at the altar. Sixty joined in full membership during the year, and nineteen were baptized. 1871.

The third year which Brother Church spent here was not a harvest year, but much like the second. He was granted a leave of absence for 1872.

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a tour in Europe, which he improved well. For about four and a half months he was away from his people; and, although the pulpit was supplied, they felt the need of a pastor with them. There were a few conversions, and some additions to the church, but not enough to make good the losses by removal and death.

No protracted meeting was held; and the reaction from the revival two years before, with the business depression, made the work go heavily. The Sunday school was prosperous, and the singing in all the services was greatly improved.

A. J. Church was converted in 1844, while kneel-at a bench in a schoolhouse beside his mother. In 1846 he began teaching, which profession he followed, attending school a part of the time, for five years. Then he spent six months as a supply at Carthage, N.Y. In 1852 he entered the Biblical Institute at Concord, and graduated two years later. He joined the Maine Conference on probation in 1858, having then been preaching within its bounds three years. In 1862 he was transferred to the New Hampshire Conference, and again in 1868 to the Providence Conference.

At Stafford Springs, Conn., he is now (1876) preaching, and doing all the work of an efficient pastor.

Rev. Charles S. Macreading, who came after Brother Church, very soon won a place in the hearts of all the people. He had been a sailor, and seemed particularly adapted to work among such a people. He made a great many calls, report-

1873.

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ing, one quarter, one hundred and eighty-five; and mingled among the people generally very freely. Although there was no revival, and no conversions were reported this year, few ministers in Wellfleet have made so many personal friends.

His wife, now a widow, is a most amiable and efficient woman; and her presence and labors were highly appreciated here. The latter part of the year, the Congregational Church was without a pastor; and Brother Macreading visited quite largely in that society, and attended all the sick and dying. So in both churches here, and among many who seldom attend church, he was much beloved.

His second year was much like the first, marked by business depression and low life in the church. There were, however, a few conversions. The pastor worked hard for the church and the unconverted, but something seemed to prevent the full enjoyment of that for which he labored and prayed. Brother Littlefield, with others from the State Committee of the Young Men's Christian Association, spent a little time here in union services; but the moving, melting power was not realized. After all their faithful presentation of the truth, and earnest prayers with the hearty co-operation of both pastors, only a few unconverted were reached; and in our church there was no general awakening. Brother Macreading felt sad over this; yet he knew it was not his fault. He tried to do all in his power, by prayer and personal and public effort. He went from here at the end of this year, with the love of all who had known him.

1874.

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Charles S. Macreading was born in Marshfield, Mass., in 1834; the son of Rev. C. S. Macreading, formerly of the Providence and the New England Conferences. He was converted while a student at Wilbraham Academy, and received a license to preach while in college at Middletown, Conn. In 1860 he joined the New England Conference, but soon entered the naval service of the United States; and when honorably discharged he occupied the position of master's mate. In 1865 he joined the Providence Conference, and served in its ranks to the day of his death, at Middleboro', Mass., May, 1875. Our whole community was moved when the tidings of his death came to us. Many prayers were offered from our church and from our Christian homes, for the sadly bereaved widow and the two lovely daughters. With them we look forward to the reunion of heaven.

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CHAPTER XIII.

A. P. Palmer.

THERE were few indications of an increasing interest for the first eight months of the next year. The pastor, A. P. Palmer, tried to lead the church nearer to God; but the embarrassments occasioned by the removal and death of his predecessor, and the failure of our one line of business, made it hard work. There were, however, some true hearts who were constant in prayer, and every possible effort to help him; and together they prayed and toiled on, with faith in God. The last two weeks of the calendar year were weeks of prayer. On four days in each, besides Sunday, we held services afternoon and evening. There was no preaching; but we made an effort to secure as large an attendance as possible, and then talked, sung, and prayed together. Through a close self-examination, which led to confession and full consecration, we drew nigh unto God; and he drew nigh unto us. No seekers presented themselves during these two weeks; but many professors were filled with the Spirit. The Congregational Church also held similar meetings, so that when on the 4th of January, Brothers Littlefield and Shaw came among us, we were in some measure prepared to labor with them for souls. Under their labors both churches

1875.

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were greatly blessed, and in those two days about forty said, "Pray for us." The work thus begun continued for several weeks in union services, and in the separate churches, until over one hundred and twenty-five professed conversion. Most of these were young people, and many young ladies. About fifty united with our church, on probation.

The Committee on Records reduced the membership in the returns this year, by putting "Removed without letter" opposite some twenty-seven names. These persons have been out of town for several years, and do not contemplate returning for a residence: they are no help to us financially, or in any way except as they pray for us. We counted only the resident members.

1876. The same servant was returned from the next annual Conference, and, thus far this year, has been doing what he could for Christ and this church. Up to this writing (January, 1877) there has been no great ingathering. Some have professed conversion, and a fair proportion of the converts of last year have been received into full membership. A weekly young people's meeting has been sustained through the year, and has proved a means of grace to many. Some of these converts have removed to other places; and some are trying to live religion without coming into the church, and they have met with the usual success in such cases. But those who came right forward, fully determined to use all the means given, are doing well, and promise much to the church.

All our social meetings are well sustained, except

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the classes. Here, as in other places, there has been a growing tendency for some years to neglect the class-meeting. Oh that all might see how much they lose by such neglect! We hope by personal effort to secure a return to the old paths.

CONCLUSION.

Having thus glanced over a period of nearly eighty years, and seventy-five years of actual church history, we are impressed that God has given his peculiar blessings here, and few churches in our Conference or in the Old Bay State have had greater prosperity.

There have been sixteen notable revivals, and some of them were seasons of great power. Hundreds have been converted, and there has been an unusual degree of spiritual life. Our present membership (January, 1877) is two hundred and eighty-seven, with twenty-five probationers. But if the children could have been kept at home, as in many other churches, our numbers would be very much larger. It has been the work of this church to raise up men and women to serve other churches. In Philadelphia, especially in one church, Wellfleet has a very good representation. In the churches of Boston and New York and many other cities in all directions, Wellfleet's sons and daughters are found in no inconsiderable numbers. It has been said, "Take Cape Cod Methodism out of Boston, and there would not be much left." We say, Take the souls which were born in Wellfleet out of some of these churches, and they would feel the loss. It is a comfort to the fathers and mothers who are living, and an

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honor to those who are in heaven, that their children are standing so nobly for Christ wherever they reside.

Wellfleet has an interest in the Boston University. Isaac Rich was born in Wellfleet, and his mother was a very highly esteemed member of this church. He was never a member here, because his father removed to Boston, like many others, for business' sake, when he was quite young. One sister is now of our flock, and a brother lives in the south part of the town.

Brotherly love has characterized this people, as the words of many of their ministers attest. Oh that it may dwell in the hearts of all the members more and more, that, as in former days, they may unitedly seek to extend the Saviour's kingdom! The days of power and glory are not passed. The work which God has given to this church is not yet finished. If the talents which she has are sanctified and developed, if there is pure faith and unity, the future shall be like the past, only more glorious.

The following is a list of the preachers, with the years of their services: —

Joel Steele	1807.
Erastus Otis	1808.
Joseph A. Merrill	1809–10–11.
Robert Arnold	1812.
Elias Marble	1813.
Bartholomew Otheman	1814.
Thomas C. Peirce	1815.
Orin Roberts	1816.
Benjamin Keith	1817.
Ephraim Wiley	1818–19.
Edward Hyde	1820–21.

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Leonard Bennett	1822–23.
S. G. Atkins	1824.
Lewis Bates	1825–26.
Joel Steele	1827–28.
B. F. Lambord	1829–30.
N. S. Spaulding	1831.
S. B. Hascall	1832.
Hector Brownson	1833.
Warren Emerson	1834–35.
B. F. Lambord	1836.
Heman Perry	1837–38.
I. M. Bidwell [1]	1839.
Paul Townsend	1840–41.
Jonathan Cady	1842–43.
G. W. Stearns	1844–45.
John Lovejoy	1846–47.
Cyrus C. Munger	1848.
Samuel Fox	1849–50.
John Howson	1851–52.
J. E. Gifford	1853.
Erastus Benton	1854–55.
E. K. Colby	1856–57.
E. H. Hatfield	1858–59.
James Mather	1860-61.
John Howson	1862.
A. N. Bodfish	1863–64.
William V. Morrison	1865–66.
Charles Nason	1867–68.
Walter Ela	1869.
A. J. Church	1870–71–72.
C. S. Macreading	1873–74.
A. P. Palmer	1875–76.

[1] Horace Moulton finished out the year.

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APPENDIX.

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APPENDIX.

THE GROSS FAMILY.

THE Gross family, to which several allusions have been made, were so prominent in our Methodism that we append the following brief statements: —

Thomas Gross was a deacon in the Congregational Church when his wife Abigail was in our first class of 1802; but he came with her a few years later. They had fourteen children, of whom thirteen grew up to manhood and womanhood, and all were connected with the Methodist Episcopal Church. The ten daughters were members of the Wellfleet church. These "ten sisters," as they were called, met in Boston in 1850, for a family visit, their ages then ranging from eighty-three to fifty-nine. The group was daguerrotyped; and many have looked with peculiar interest at the picture of the venerable Christian ladies. They were all singers, all married, and all but one had children. One was the wife of Rev. Elijah Willard, and another of Rev. Bartholomew Otheman. The first wife of Rev. Joel Steele was the granddaughter of Thomas and Abigail Gross, and the daughter of one of the "ten sisters." The first wife of Rev. Abel Stevens, LL.D., was another

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granddaughter of the first Gross family, and daughter of another of the "ten sisters."

Only two of the fourteen children are now living, — Maria Atkins, in Truro, Mass., aged eighty-three years; and Deborah Payne, in Provincetown, Mass., aged eighty-seven years. One died in childhood. Of the other eleven who have died, all but one lived to be eighty-five years of age, or over; and all died in the triumphs of Christian faith.

The descendants are numerous, and the blood is still pure. Almost all of them are Christians, and members of the Methodist Episcopal Church.

SOUTH WELLFLEET METHODIST EPISCOPAL CHURCH.

Perhaps some further mention should be made of the Methodist Episcopal Church in South Wellfleet.

The old members have all deceased, and the records cannot be found; and, after making considerable effort, only these few facts could be gathered.

A church was dedicated in 1835, by Rev. Enoch Bradley, preacher in charge at North Truro. When a class was organized, or how many members there were when they built the house, cannot be ascertained. In 1836 the first pastor, Rev. Franklin Fisk, was sent. This was his first appointment; and he was almost pressed into this by Father Webb, the presiding elder, and some other members of the Conference. He had been teaching on Martha's Vineyard, with the design of entering the Wesleyan University; but gave up this plan, and went to Conference at Springfield, Mass., having a recommendation.

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After receiving his appointment he says, "My journey thither, and contact with my first acquaintances, are as much of a romance as any thing told by the author of the 'Circuit Rider.'" Twenty-eight members were reported at the close of the year.

The next year South Wellfleet was coupled with Eastham, "one to be supplied." In the fall or early winter, the presiding elder sent one Brother Lawton (his full name we do not learn), as a supply to this church. Through Brother Fisk we learn that he had been a resident of one of the Southern States, a lawyer, an avowed sceptic, and editor of an infidel paper. By some means being aroused to a sense of his real condition and the truth of Christianity, and realizing the embarrassments he would meet in disclosing his convictions among his old associates, he fled to the North, making a stand at New Bedford. Immediately he made his mission known to the Methodist ministers and people of that place; and, when the time of the Vineyard camp-meeting came, he accompanied them to that meeting, as an earnest seeker of religion. Though the place and most of the people were strange to him, he was forward in asking all Christians to pray for him; and in such a way, and with so much earnestness, as to awaken deep sympathy and fervent prayer in every heart. It was not a long struggle: he was soon very happily converted, — falling to the ground, and lying for some time apparently insensible. Soon after his conversion, he was sent to South Wellfleet, but, for some unknown reason, remained only a few months. Some say he went into the practice of law.

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In 1838 Rev. Anthony Palmer was the pastor, and it was also his first appointment. He saw some prosperity,—at least twenty-five souls converted in the year. "My salary," he says, "was one hundred dollars clean cash. My board cost me nothing, as I 'boarded round.'"

In 1839 Rev. C. A. Carter was sent to South Wellfleet, and Brother A. Palmer to South Yarmouth; but by a subsequent arrangement these appointments were reversed, and Brother Palmer remained in South Wellfleet. This year he had the same salary as before, and fifteen were converted.

Then for three years this appointment was again coupled with Eastham. In 1849 Rev. T. B. Gurney was pastor of the South Wellfleet Church; and in 1850 and 1851, Rev. J. B. Hunt. Then it was again put with Eastham, until it disappears from the minutes. Several years ago the building, which had been long unoccupied, was sold and moved away. One of the pastors says, "A few faithful brethren built that church for their children; but these children, when they grew up, went to other parts. I was interested, as a pastor should be, in the property of the society; but my conviction was that the building of that church was a mistake;" and so it proved.

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